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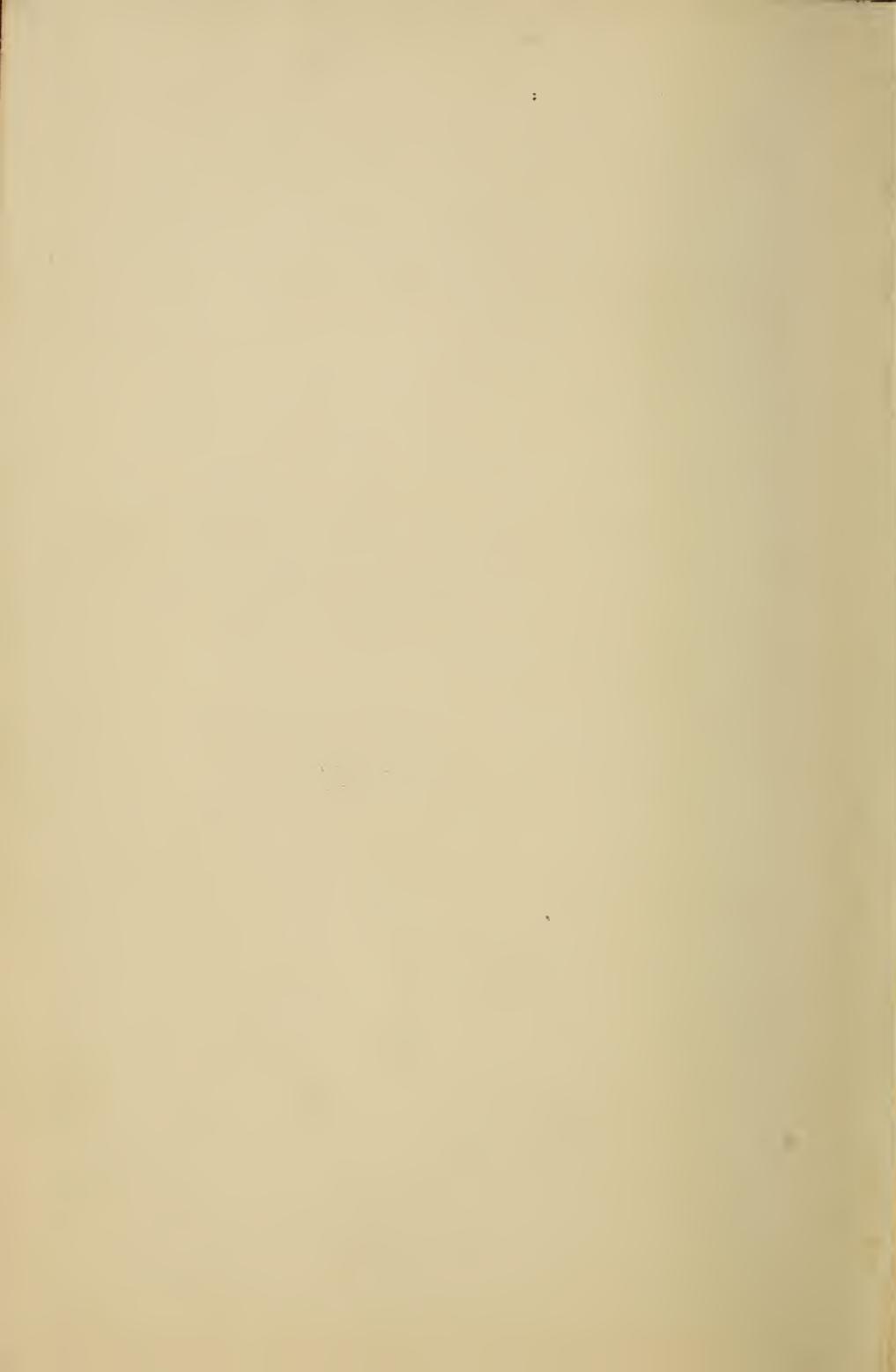
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THE
HEAVEN OF THE BIBLE

BY
IDA C. CRADDOCK

" For thee, O dear, dear Country,
Mine eyes their vigils keep."



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WASHINGON

THE HEAVEN OF THE BIBLE.

WHAT does the Bible say about that world beyond the grave, called Heaven?

This is a question which many a devout Christian has asked, only to be referred to the apocalyptic visions of John in the book of Revelation,—visions which relate chiefly to the religious side of the future life. I maintain, however, that all through the Bible may be caught glimpses of that life, not only in its religious, but also in its social and industrial aspects. And if we bring our intelligence to bear upon each of these momentary revelations of Heavenly customs, we shall be able to construct a fairly vivid mental picture of life in Heaven.

Our sources of information, as revealed in the Bible, may be classified as follows:

1. The book of Revelation.
2. The statements of such seers as Ezekiel, Isaiah, and Daniel concerning various interviews which they claim to have had with angelic beings and with the Lord.

3. The allusions to angels and their ways of doing which are scattered throughout both the Old and the New Testaments.

4. Passages which seem to recognize that which is variously termed in modern times the dual personality of man, his wraith, his astral form, his double.

5. The angelic appearances of deceased prophets at the Mount of Transfiguration and in the abode of the Witch of Endor.

6. The ascensions of Elijah and Jesus.

7. The words of Jesus while on earth.

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Throughout this book, the Revised Version of the Old and New Testaments, as embodying the researches of the most recent and most accurate scholarship, has been used for quotations.

THE HEAVEN OF THE BIBLE.

Topography of Heaven.

HEAVEN, according to the Bible, consists of both a city and a garden, the one being enclosed within the other. The city is laid out at right angles, and in the book of Revelation the amount of cubic space it occupies is given in furlongs each way. These figures, however, are considered by commentators to be either mystical or else expressions of rhetorical hyperbole, just as when we ourselves speak of "ten dozen people," "a hundred and one things to do," etc., to indicate a number too large to be conveniently computed.

Some difference of opinion exists among commentators as to whether the apocalyptic visions of John were entirely fulfilled in the early centuries of the Church, or whether they have been fulfilled only in part, or whether they are all to come to pass at some future day. The Futurists, the last of these three schools, see in the closing chapters of Revelation a

prophecy of a millennium to come. Against these the Preterists (the first-mentioned of the three schools) point to the remarks uttered by the celestial speaker, "Behold, I come quickly. . . . Seal not up the words of the prophecy of this book; for the time is at hand," and to similar indications of a speedy fulfilment of the prophecies as proof that their fulfilment is long since past.

However, whether the Heavenly City of Revelation has or has not yet been let down through space from the upper heavens, we learn from the Bible that it was already in existence at the time of the crucifixion, and that at least one human being was taken there upon the very day of his death. I refer to the thief upon the cross, to whom Jesus said, "To-day shalt thou be with me in Paradise."

That Paradise is one and the same with the Heavenly City is shown by the text, "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God" (Rev. ii. 7); for we find in the description of the New Jerusalem that the tree of life is in the midst of that city. If Jesus took the crucified thief with him to Paradise and to the New Jerusalem, has he left him there all

these centuries in loneliness, awaiting the Day of Judgment to rejoin his fellow-beings ? That were a poor return for his championship of the Crucified One. Nay, from the remark of Jesus, it is evident that he was rewarding the thief by assuring him of a near happiness ; and it seems to me that we are warranted in thinking of that thief as to-day walking the streets of the Heavenly City and tasting of the fruits of the tree of life in Paradise, in company with the angels and with those whom we term “the blessed dead.”

Those Christians who assert that their deceased friends remain asleep, and to all intents and purposes lifeless, until the Day of Judgment shall arrive, have surely forgotten the remark of Jesus, when he discoursed on the future life and asserted the resurrection of the so-called “dead.” “God . . . is not the God of the dead, but of the living, for all live unto Him.”

The word *Paradise*, it will be remembered, is derived from the Greek *paradeisos*, which means “a garden ;” and the two terms—“garden” and “Paradise”—are interchangeable in at least one text. That the city and the garden are contained one within the other is shown by the tree of life being both “in the

city" and "in the garden." But whether the garden encircles the city, or whether the city encircles the garden, the apostle does not say, for he was evidently too dazzled by the glories of the city walls and streets and the throne to take much note of vegetation.

The streets of the city—so he informs us—are of pure gold, which seems to have been so manipulated in the manufacture as to be transparent, like glass; and it would appear that the buildings are made of the same material, so that their walls are probably transparent (Rev. xxi. 18). The city itself is radiant with a strange light, dark green in color, but "clear as crystal." Possibly he may have been trying to describe the green of gold-leaf when it is beaten very thin,—although the green color of gold-leaf is *light*, and not dark. According to one commentator, the city is built on terraces, one rising above another, each terrace having its distinct wall supporting or encircling it; or, according to another commentator, "the wall rests on a basis of twelve courses of stones, each course encompassing the city, and constituting one foundation." These stones are of various precious kinds, and their colors appear to be, in order,—

1. Dark green.
2. Blue (our *lapis lazuli*).
3. Iridescent emerald.
4. Bright green.
5. Red and white.
6. Bright red.
7. Golden yellow.
8. Bluish green.
9. Yellowish green.
10. Apple green.
11. Blue.
12. Violet or purple.

The wall which rises upon this foundation is built of dark-green stone. It is pierced by a number of gates, each made of a single pearl. Through the midst of one of the streets flows a river, clear as crystal. There is neither church nor temple in the city, according to the latest of John's visions,—although an earlier vision speaks of the temple of God in which the ark of His covenant is seen. As to buildings, Jesus informed his disciples that there were many mansions (Greek, "abiding-places") in his Father's household, whither he himself was soon to depart, and where he purposed preparing a "place" for his hearers, so that they evidently should not be without a mansion to reside in

upon their arrival. It is fair to infer that his remark about the "many mansions" still holds good for the blessed dead of this and of succeeding generations. To suppose that these mansions have all been disposed of in the nineteen centuries which have elapsed since the days of Jesus of Nazareth, suggests a faulty management in the municipality of Heaven that would put an earthly municipality to the blush. That which earthly, erring beings were able to accomplish in handling the crowds which flocked to the Columbian Exposition in Chicago can surely be equaled, if not surpassed, in a municipality run by angelic beings under the direct supervision of God. If there were "many mansions" in Heaven when Jesus remarked, concerning these, "If it were not so, I would have told you," we may be sure that there are "many mansions" in Heaven still.

Vegetation.

That Heaven is not entirely devoid of vegetation is indicated in several ways.

1. The word "garden" is used as a synonym for "Heaven," as noted above.
2. The tree of life, which grows "on either side" of the river of the water of life,

is noted for its twelve annual crops of fruit and for leaves which are intended "for the healing of the nations." Such a tree, to meet the needs of the myriads of human beings who may be safely reckoned among the blessed dead, must surely be an extensive affair—large enough, indeed, to constitute a veritable orchard all to itself. According to Revelation ii. 7, this tree is intended for the use of "him that overcometh," which of course includes every one who, being sufficiently mature to distinguish right from wrong, has "overcome" before passing away through death into Paradise. Possibly those who "overcome" even after death may be added to the number entitled to eat of this tree of life. In either case, we are justified in picturing to ourselves this tree as a refreshing green spot of considerable extent, none the less welcome because surrounded by the brilliant effulgence of the golden-streeted city.

3. At the Last Supper, Jesus remarked to his disciples, as he handed them the cup of wine, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." This shows that grape-vines and grapes will be

found in that world beyond the grave to which he was so soon to depart.

4. The white-robed throng of worshippers about the throne have "palms" in their hands. Palms presuppose palm-trees, and a rather large grove, too, if the leaves used in the service around the throne are to be green and fresh, and not retained until they wither to the yellow of our palm-leaf fans. The conception of angels employing ragged palm-leaf fans (which are precisely what withered palm-leaves are) in the stately and solemn religious rites described by John the Revelator is, to say the least, incongruous; while green palm-leaves, on the other hand, are in keeping with the impressiveness of the ceremonial. But, as I have said, if the palms are to be green ones, they must be constantly renewed, and this will require many, many palm-trees, either scattered singly throughout the golden streets, or else collected into one or more groves.

5. The worshippers who carry palms also wear white robes. The Son of man who speaks to John the Revelator is clothed in a long robe. The angels who appear on the resurrection morn are attired in dazzlingly white apparel. Of what material are these

robes made—of the skins of animals, of asbestos or some similarly fibrous mineral, or of the tissues and fibres of plants? Does not the last of the three seem the most likely? It is true that, in Revelation, chapter xix., only a symbolic meaning attaches to the idea of robes. There the Bride of the Lamb is said to be clothed in fine linen which “is the righteous acts of the saints;” and there are passages in Scripture which speak of washing garments in the blood of the Lamb (evidently a figurative expression). But elsewhere in the Bible the robes worn seem to be real. The angel who appears to Daniel is clothed in white linen, and nothing is said about his garments being illusory, and not actual. Now, linen is made from flax; and so there must have been in Heaven at least one field of flax from which that linen robe was made.

We are warranted, then, in assuming that the lover of nature will be gladdened by the sight, possibly, of growing flax, and certainly of graceful palms by the wholesale, of grape-vines laden with luscious grapes, and of a wonderful fruit-tree, of a species unknown to any earthly botanist. Moreover, he will find himself in a garden, called “the garden of God.” (Rev. ii. 7, margin.)

Water

has evidently a cleansing or, at least, a refreshing effect upon the bodies of Heavenly beings, inasmuch as Abraham's offer to bring water to wash the feet of his celestial visitors (Genesis xviii.) would seem to have been promptly accepted.

In Revelation, a "sea made of glass" or "a glassy sea" is spoken of in the earlier chapters; but toward the end of the Book it is said, "The sea is no more." Whether this remark refers to the glassy sea or to our earthly ocean is uncertain. So, likewise, is it uncertain just what is meant by the "glassy sea"—whether a tideless ocean, or a sea of literal glass, or a sea which, unlike earthly waters, is so transparent and so calm that all the multitudinous forms of life that swarm in its depths may be clearly seen. Whatever its significance, therefore, I think we can scarcely rely upon the glassy sea as proving the existence of salt water in Heaven—all the more as, in one chapter, this glassy sea is said to be "mingled with fire." I refer to it in passing, only because so much has been made of it by various writers.

But if salt water be wanting in Heaven, there will be no lack of fresh, according to

the Bible. The “river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street,” must surely play an important part in the economy of Heaven, or it would not appear so conspicuously in the book of Revelation. It is intended for drinking purposes, as we learn from Revelation vii. 16, 17, where it is said of the redeemed ones who “come out of the great tribulation,” “They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life.” In Revelation xxi. 6, a voice out of the throne promises, “I will give unto him that is athirst of the fountain of the water of life freely.” In Revelation xxii. 17, occurs the invitation of the Spirit and the Bride, “He that is athirst, let him come; he that will, let him take the water of life freely.”

Whether this river be also used for cleansing purposes, we are not informed. However, the universal brightness and cleanliness of Heavenly things would indicate that water or some other equally cleansing material is freely used.

The linen garment worn by the angel seen

by Daniel surely required water, or some equivalent with which we are not familiar, in the process of separating the flax-fibres from the glutinous part of the stalk, preparatory to spinning the linen thread of which the garment was woven.

Food and Clothing.

“Surely, angels and the spirits of our departed friends do not require food, as we do,” has been more than once remarked in my hearing. But we learn from the Bible that angels, at least, eat food, whether they require it or not.

In Genesis, chapter xviii., the three angelic men who visit Abraham eat cakes of meal, and also veal dressed with butter and milk. One of these beings was evidently the Lord; for Abraham detains the Lord in talk when the three set out for Sodom, and when the angelic company reach that city their number has diminished to two. In Lot’s house these two angels eat unleavened bread, baked.

In Revelation ii. 7, “The Spirit saith to the churches, To him that overcometh, to him will I give to eat of the tree of life, which is in the garden of God.” And in the seventh

chapter one of the elders tells John that the redeemed "shall hunger no more." Inasmuch as they are to eat of the tree of life, it is fair to infer that their hunger is to be satisfied by eating, just as their thirst is to be quenched by drinking of the water of life.

We have already noted the remark of Jesus about the fruit of the vine of which he and his disciples shall drink in his Father's kingdom. Whether this beverage is to be alcoholic or non-alcoholic, he does not state; but his expression would seem to favor the idea that the pure juice of the grape, unfermented and unchanged from its original fruity flavor, is meant.

In the 78th Psalm, verse 25, where the Psalmist refers to the manna rained down in the desert, we find in the King James Version the expression, "Man did eat angels' food." The Revised Version, however, translates this, "Man did eat the bread of the mighty."

Jesus partook of food after his resurrection, and ascended into Heaven with the chemical elements of that food at work in his body. The food partaken of was a piece of broiled fish, and also, according to some authorities, a piece of honeycomb.

It would therefore seem, from the foregoing

incidents, as though animal food is both possible and allowable to the possessor of a celestial body. If that semi-earthly, semi-celestial body which Mary was forbidden to touch immediately after its emergence from the tomb did, nevertheless, in its earthly aspect, so materialize shortly after as to be able to partake of earthly food and ascend into Heaven with that food even then undergoing assimilation within it, this occurrence argues that the realm into which the owner of the body was ascending was not very different from our own earthly sphere of existence in its requirements for food.

In the case of the ascension of Elijah, nothing is said of his partaking of food immediately prior thereto. But as, unlike Jesus, he was not semi-divine, but an out-and-out earthly man, built up by food from day to day, in all probability, as the rest of us are, it is evident that he also must have taken with him into Heaven elements of earthly food embedded in his tissues and circulating through the blood of his body. Moreover, he still possessed that which is common to us all,—the physiological means of digesting and assimilating food. He also must have continued, probably by improved methods, the earthly

necessity for the casting off of effete matters from his system,—a suggestion which opens up the whole question of hygienic living, of baths, of sewerage, etc.

That the inhabitants of Heaven are an intensely clean people, is evident from the stress which more than one seer lays on the dazzling whiteness of the celestial garments; and John the Revelator tells us emphatically that the garments of the worshippers round about the throne were clean, having been washed by a process which (whether a material or a spiritual process, he does not state) is termed *washing in the blood of the Lamb*. For very evident reasons, however, the process of “washing in blood” could not be cleansing in a material aspect, but must be entirely spiritual and mystical in its significance. The question then arises, How can material linen garments be cleansed by a spiritual and mystic process? The suggestion is unthinkable. The garments, therefore, to which John the Revelator refers in this connection must also be mystical, as well as is the process of cleansing, however material they are in some other Bible passages. I have already referred to the evidently real garments worn by angels at the resurrection and upon other occasions

reported by earthly seers. But there are indications in the Bible that clothes are worn in Heaven not for modesty, but for beauty, and that the human form divine is sometimes seen in all its naked purity, as God intended it when He placed it in the Paradise where Adam and Eve sinned the sin that put impure thoughts into their minds, and drew from the Lord the scathing question, "WHO told thee thou wast naked?" In this Paradise man and woman, according to the Sacred Word, walked day by day, naked and not ashamed, so long as they lived in accordance with the will of God who placed them there. All through the Bible, like a golden thread, runs the utterance of God's desire to have man live the life which He has planned for him; and Paul lays stress on Christ's being the second Adam, who shall restore to man what was lost through the sin of the first Adam. If *all* that was lost through that sin is to be restored, we shall most surely, when we enter the Paradise of the Heavenly Jerusalem, where grows the tree of life, find ourselves in a garden where the human form shall be seen as God at first intended it should be seen in the original Paradise.

In this connection, it is interesting to note

the description which Daniel (Dan. x. 5, 6) gives of an angelic being whom he saw:

“I lifted up mine eyes, and looked, and behold a man clothed in linen, whose loins were girded with pure gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in color to burnished brass.”

Here it would seem as though the clothing must be either transparent, or else drawn aside after the fashion of a semi-nude statue, to allow the beryl-like body to be seen. And in the case of those who participate in the most sacred rites in Heaven, round about the throne of God, if the garments referred to by John the Revelator be really symbolic, and not actual,—in short, if they do not exist,—then, evidently, in the very presence of the Almighty, man and woman are once more as they were said to be in Paradise when first they walked with God,—naked and not ashamed.

Radiance of Angels.

Daniel is not the only seer who notes that radiance of a remarkable kind accompanies

angelic visitors to this earthly plane. When the angel appeared to the shepherds to announce the birth of a Saviour, a glory shone round about. The angel who appeared to Moses in the desert did so surrounded by a flame of fire; yet the bush in the midst of which he manifested was not consumed. In Matthew xxviii., the angel who announces the resurrection has an appearance which flashes upon the startled women like lightning. In Luke xxiv., the very garments of the angels upon the resurrection morn are spoken of as "dazzling." In Acts x. 30, the angelic man who appears to Cornelius while the latter is praying is clothed in bright apparel. When the angel comes to deliver Peter from prison, a light shines suddenly in the cell. And the Son of man, who appears to John at the opening of the book of Revelation, has eyes "as a flame of fire, and . . . feet like unto burnished brass, as if it had been refined in a furnace. . . . His countenance was as the sun shineth in his strength."

It seems to the author a question whether all of this radiance properly belongs to the inhabitants of the celestial realm. May it not be partly due to an optical illusion caused by the seers' eyes being unaccustomed to focusing

these beings from another material plane of existence, who apparently are often close to us, and who are yet so rarely seen,—just as when we look through an imperfect lens at any earthly object we may see it surrounded by a prismatic halo? In the case of Balaam, the angel stood close to him without being seen by him. The angel was before his eyes all the while, and was even seen by the ass upon which he rode, but not until “the Lord opened the eyes of Balaam” was the latter able to bring the angel into focus. This event would indicate that the human eye-lens is unsuited for focusing angels, save under exceptional conditions of spiritual exaltation; and such imperfection in our eyes may, as I have suggested, account for the singular play of radiance round about these beings at the rare times when they have been focused.

Any one with astigmatic eyes, who wears spectacles of the complex kind known as cross-cylinders, can try for himself the peculiar effect produced by laying a chiffon veil across his glasses. The street-lamps become straightway surrounded by a blurred but dazzling halo, through which the colors of the rainbow stream outward in well-defined sheaves of rays, whose slant varies with every

change in the position of the gazer's eyes, even if that change be entirely due to the inhalation and expiration of the breath.

If this interference with rays of light from an earthly source can produce such astonishing effects in radiance and color, may not a similar interference produce a similarly marvellous halo around objects which belong to a sphere of existence for which our human eye-lenses are unsuited?

But this, you will say, presupposes light of some kind surrounding the angelic form, so that we may get the effects of refraction. Well, according to Scripture, this appears to be the case, as we learn from Revelation that there is no night in Heaven, the city and its inhabitants being bathed in perpetual effulgence,—an effulgence which is spoken of as “the glory of God.” Now, if a dweller in that Heavenly City, while standing on his own plane of existence, be suddenly revealed to eyes upon the earthly plane,—eyes whose lenses are unfit for transmitting all the rays of that singular, unearthly effulgence in which the angelic form is perpetually bathed,—may there not occur such refraction as will result in blurred, dazzling halos and sheaves of colors? Such an optical illusion would fully

account for the two-edged sword proceeding from the mouth of the Son of man in the opening chapter of the book of Revelation, and for the appearances of "lightning," of "amber," of "fire," of a countenance "as the sun shineth in his strength," and for other dazzling optical effects in celestial manifestations; for the "mount that burned with fire" when God spake with Moses; for the "paved work of sapphire stone, and as it were the very heaven for clearness," seen under the feet of "the God of Israel" by Moses and the elders; for the likeness of a sapphire throne, when the glory of the Lord is revealed to Ezekiel, and for the beryl-colored wheels of light which he sees accompanying the cherubs; for John the Revelator's description of the One who sat upon the Heavenly throne being like two precious stones to look upon, respectively dark green and the color of carnelian, and of there being a rainbow like an emerald round about the throne.

It is curious to note, by the way, that beryl is said by Ezekiel to be the color of the wheels surrounding the cherubs, and by Daniel to be the color of the body of the angel who wears the linen robe,—especially curious, when we remember that beryl is a yellowish or bluish

or colorless emerald; that God's throne is seen by John surrounded by a rainbow like an emerald, and that one of the two colors investing Him who sits on the throne is dark green; that the entire wall of Paradise is dark green in color, built on a foundation of precious stones, among which the blue and green tints predominate, and that the light of the city (Greek, "luminary") is compared to the dark-green stone of which the wall is built, but is, nevertheless, "clear as crystal." Could these instances of the beryl-like body of the angel seen by Daniel, and the beryl-colored wheels of light accompanying the cherubim seen by Ezekiel, be cases where the light of Heaven in which these beings stood was imperfectly seen, as well as the beings themselves? And why should this strange, greenish light—so crystalline, so glorious—appear thus conspicuously and in excess of other hues,—as, for instance, it does in John's description of the emerald-rainbowed throne and the Being sitting thereon, like unto two precious stones, one of which is dark green in color? Can it be that it is a color unknown on earth,—one of those colors in the spectrum which we know exist, which the lowly ant can see, but to which human eyes on this earthly plane are, so far as

we can tell, quite blind? There is surely nothing incongruous in the idea of Heaven's being a plane of existence where all colors to which earthly eyes are blind shall be perceived. If so, and if, as I have suggested, the colors and objects and inhabitants of the Heavenly City be invisible through human eye-lenses upon the earth, except when the owners of these lenses are in a peculiar state of spiritual exaltation (and even then are but imperfectly focused), it would go far toward explaining the curious radiance surrounding angelic forms, the halos, the flashes of light, the dazzling apparel, the faces that shine like the sun, and the feet that glow like burnished brass; and if, also, the seers, while describing these appearances, perceived those ultra-violet rays of the spectrum to which earthly human eyes are by nature blind, it might account both for the emphasis which they lay on the prevalence of bluish and greenish tints in their visions, and also for their very evident inability to describe those tints except by similitudes.

We find in Daniel xii. 3, this promise :

“They that be wise [or, as the marginal reading has it, “the teachers”] shall shine as

the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

And in Matthew xiii. 43, Jesus says, regarding the end of the world: “Then shall the righteous shine forth as the sun in the kingdom of their Father.” These passages may possibly have more than a merely poetic and spiritual significance, and may refer to an actual radiance which shall accompany the forms of just men made perfect, as it does the angels, when appearing to dwellers upon earth.

Do the vibrations of sound, as well as the vibrations of light, become, so to say, refracted or diffracted in passing from the celestial speaker to the earthly hearer? Possibly. When God talks with Moses upon Mount Sinai, “the voice of a trumpet” is heard for some time before God answers Moses in a voice of clearly articulated speech. And it is noticeable that in two cases even the articulate voice of the Heavenly being has a curious sound. Daniel compares it to the voice of a multitude; John hears the Son of man speaking with a voice of many waters. We ourselves at times get a similar effect, when listening at a telephone or a phonograph.

With both of these instruments, this distortion of the voice is due to imperfectly transmitted vibrations; these being due to imperfection in one of three things,—the transmitting instrument, the receiving instrument, or the connecting line. May not the curiously distorted voices heard by Daniel and John be likewise due to imperfectly transmitted vibrations? If so, whose is the fault? Scarcely that of the Heavenly being, who must be far wiser and more skilful than any one upon the earth; but more than likely the fault of the earthly ear,—the receiving instrument for the vibrations of the celestial voice.

And so we get blurs in vision and blurs in sound accompanying angelic manifestations, as the possible result of earthly imperfections in sight and hearing.

Equality of Man with Angels.

The Bible assures us that whatever attributes angels possess, man, too, shall possess, when he shall have entered the Heavenly Land. More than one passage proves this.

In Revelation xxii. 8, 9, John says:

“I fell down to worship before the feet of the angel which shewed me these things.

And he saith unto me, See thou do it not; I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book; worship God."

And a similar occurrence is noted in Revelation xix. 10. In Hebrews ii. 6-8, a quotation is made from one of the Psalms, as follows:

"What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
Thou madest him for a little while lower than the angels;¹
Thou crownedst him with glory and honor,
And didst set him over the works of thy hands;
Thou didst put all things in subjection under his feet."

In the 8th Psalm, however, from which this quotation seems to have been made, the reading preferred by the translators of the Revised Version is: "Thou hast made him but little lower than God" (Hebrew, *Elohim*). This cannot but remind us of the text in Romans viii. 16, 17:

"The Spirit himself beareth witness with our spirit, that we are children of God; and

¹ This is the marginal reading. The alternate reading is: "Thou madest him a little lower than the angels."

if children, then heirs; heirs of God, and joint-heirs with Christ."

John (1st Epistle iii. 2) writes:

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he [or "it"] shall be manifested, we shall be like him."

In the Sermon on the Mount, Jesus himself insists: "Ye therefore shall be perfect, as your heavenly Father is perfect." And in Luke xx. 34-36, he says:

"They that are accounted worthy to attain to the resurrection from the dead are equal unto the angels; and are sons of God, being sons of the resurrection."

From all of which it is evident that we shall exercise angelic powers, since we shall be equal to the angels. Like the angels, too, we may, perchance, be chosen as heavenly messengers to the dwellers upon earth. Indeed, the occurrences at the Mount of Transfiguration and in the abode of the Witch of Endor prove, by Scripture testimony, that the blessed dead can at times manifest their presence to earth's people as can the angels.

Last, but not least, the foregoing indicates that we are acknowledged as sharers in the divine possibilities of God Himself, as His children and heirs.

The Wraith.

If human beings are to possess the attributes of angels when they get to Heaven, we may expect to find some latent indications of those powers while on earth, somewhat as the petals of a coming blossom are folded tightly in the bud. And, just as some disturbing cause—a worm, a knife-thrust, or a brier of a neighboring bush pressed rudely against the bud—may reveal the immature petals of the blossom which is to be, so, in the earthly life of man, abnormal disturbing influences may suddenly reveal to the beholder the immature potencies of the soul-life which is being prepared to blossom in the air of the garden of God beyond the grave.

The English Society for Psychical Research, which has scientifically proven, by test experiments, that there is a sixth sense developing in the human race to-day—the sense of telepathy, or thought-transference without physical means—has also recorded some three thousand cases of wraiths or “doubles,” as

they are sometimes called. As it is the custom of this society to formally record only such cases as are testified to by two or more witnesses, and as the society numbers among its members such able and clear-headed men as Lord Rayleigh, Professor Oliver Lodge, Professor Crookes (whose tubes have been an important factor in the discovery of the X-rays), Mr. Arthur Balfour, Professor Richet, Mr. Gladstone, Mr. Andrew Lang, and others, it will be seen that the society's accumulated testimony to the double or wraith of man is worthy of respectful consideration.

The division of man into body, soul, and spirit is perhaps the simplest one which will furnish a satisfactory working theory to explain the phenomena of wraiths or apparitions of those experiencing some sudden shock or perilous accidents of any sort, such as danger of drowning, gunshot wounds in battle, etc., or of those who are experiencing deep mental distress or intense weariness. These apparitions, be it remembered, are of people still upon the earth, and they do not come from the world beyond the grave. The soul-body (if we may call it such) which appears at such a moment seems to be unhampered either by distance or by confining walls, and will appear

a thousand miles away as readily as in the adjoining room. In some cases it has behaved in such a natural fashion and so like the bodily, tangible form of the person himself that the beholder did not suspect the apparition to be an apparition until afterwards. Two remarkable instances are given by Mr. William T. Stead, in an article entitled "Doubles I have Seen," in his magazine, *Borderland*, for January, 1896. In a very few cases recorded by the Society for Psychical Research, the experiment of sending forth one's soul-body at will to a distant friend has been tried, and with moderate success; but most of the cases have been involuntary, and without the control of the conscious personality.

Away back in Bible times the existence of the wraith or soul-body seems to have been recognized. When Peter was delivered from prison by the intervention of the angel, he went to a friend's house and knocked at the gate. A maid came to the gate, and, hearing his well-known voice, did not wait to admit him, but rushed back joyfully to announce to the people gathered in the house that Peter stood outside. They exclaimed, "Thou art mad!" But as she persisted in her statement,

they said, "It is his angel." Evidently, the word cannot refer to a guardian angel, since it is scarcely to be supposed that our guardian angels acquire our tones of voice. The narrative shows that her hearers viewed the matter as something uncanny; for neither the maid nor her mistress nor the visitors were at all disposed to open the gate to the being who possessed Peter's voice; so that he had to continue knocking for admission. Is it not fair to infer that they supposed the maid had heard the voice of Peter's wraith or double or astral form or soul-body, and that they termed this wraith or astral form "his angel"?

A passage in Acts xxiii. throws some further light upon the possible use of the word "angel" as a synonym for the soul-body. It reads,—

"The Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

Here the word "angel" is evidently synonymous with the soul of man. For, of course, the question of resurrection cannot be raised concerning the angels of Heaven, who have never died.

Farther on in the same chapter occurs the remark,—

“ We find no evil in this man ; and what if a spirit hath spoken to him, or an angel ? ”

That is (possibly), “ What if a Heavenly being hath spoken to him, or an earthly wraith ? ”

It is possible that the remark of Jesus concerning little children, “ I say unto you that in heaven their angels do always behold the face of my Father which is in heaven,” may refer to the soul of the child, and not, as is generally supposed, to its guardian angel; since it is not likely that any special merit or demerit can attach to any one Heavenly being more than another, when all alike are engaged in doing God’s work.

At the Mount of Transfiguration we get a glimpse of how glorious may be the soul-body of him who lives the life which ensures close personal relations with God. When Jesus was transfigured, the Scriptures do not state that he manifested as God. On the contrary, it was distinctly as a glorified human personality that he appeared to his disciples. He was invested with the usual accompaniments of the angelic being manifesting on the earthly

plane—radiance of face and person; his very garments appearing to scintillate dazzling white light. As there is no mention made of celestial garments being brought for him to put on just prior to the transfiguration, we cannot suppose that these gleaming white garments—“so as no fuller on earth can whiten them”—were anything but his every-day clothes, which partook for the time of the radiance of his soul-body. That soul-body, on its human side, was that which he held in common with men and with angels. During what is termed the Transfiguration that body manifested on the borderland of two planes of existence, the earthly and the Heavenly, transcending and hiding the outlines of its usual receptacle, the physical body. And because it was a manifestation in part from another plane of existence than the earthly, and to eyes unaccustomed to focusing apparitions from that plane, the spiritual glory was accompanied by the usual optical illusion of dazzling rays of light, caused, as I have already suggested, by the Heaven-light in which the soul-body stands being viewed through imperfect lenses.

A lesser transfiguration occurred with Stephen, the first Christian martyr. When

he was falsely accused, they that sat in the council, looking steadfastly on him, "saw his face as it had been the face of an angel." Whether heavenly being or earthly wraith be here meant, at all events, Stephen's face was for the moment transfigured by his noble serenity during the ordeal through which he was passing,—as we have all seen people's faces become momentarily transfigured within our own experience. At such times we see and know beyond all doubt that the inner nature is higher, purer, clearer, more forceful than that with which we daily come in contact in our intercourse with that person; it may even seem invested with a semi-radiance. It is but for a moment that we are dazzled by that strange light from within; the next moment the curtains of the flesh are once more drawn across. But when those curtains shall be finally rent asunder and destroyed by death, shall not that transfiguration of the face be eternal? Shall not the face of our earthly friend, the face of Stephen, the face of the transfigured Jesus, and the soul-body of the little child which forever looks upon the Father's face find a common fulfilment in the life beyond the grave? Let us remember that when the Witch of Endor saw the deceased Samuel

rising apparently out of the earth, she spoke of him as "a god."

Animals.

The only animals mentioned with which we are familiar are horses. When Elijah ascends to Heaven, a chariot and horses are at hand to convey him, accompanied, as usual, by the angelic manifestation of dazzling light. The marginal reading is "or *chariots*," indicating that more than one chariot may have been present, with, of course, the requisite horses.

In Revelation xix. 11-14, the seer, in an evidently prophetic vision, beholds the heaven opened, and one called the Word of God riding forth upon a white horse. Behind him follow "the armies which are in heaven, clothed in fine white linen," also mounted upon white horses. Prophecy though this be, and not a vision of events then actually occurring, it indicates that horses may possibly exist in large numbers within the precincts of the Heavenly City; and this possibility becomes a probability when we recall the celestial chariot (or chariots?) and horses which were visible during the ascent of Elijah.

According to Scripture, however, there exist also some curious animals in Heaven, in which

the human and the beast nature blend. Monstrosities though they appear to our earthly comprehension, the Lord, in His wisdom, has chosen just these animals to be ever near His throne. There would seem to be two types of these strange creatures.

One, described only by Isaiah, is a creature with six wings. "With twain he covered his face, and with twain he covered his feet, and with twain he did fly." These beings are called seraphim; they are endowed with speech, and have, apparently, the hands of a man. In the Greek Cathedral in London may be seen colossal paintings of seraphim which, although drawn from an artist's imagination of what Isaiah strove to describe, nevertheless give one some idea of what these beings must look like—mostly wings. When Isaiah saw these seraphim, they were singing, in an antiphonal chant, praises to the holiness of the Lord.

It is interesting to note that when one of these seraphim had occasion to remove a live coal (or, as the marginal reading has it, "a hot stone") from the altar, he was careful to use the tongs—whether because his body was susceptible to earthly heat, or because his fingers might have become soiled, does not

appear. But, to whichever cause due, it is suggestive, as indicating a closer similarity between celestial bodily sensibilities and ours than we are wont to imagine.

The other type of semi-human, semi-animal creatures found in Heaven is described both by Ezekiel and by John the Revelator, and is called "a cherub." These cherubim appear to unite within themselves the natures of bird, quadruped, and possibly insect with the nature of a man. Each one has four faces,—the face of a man, of a calf or ox, of a lion, and of an eagle. Their feet are hoofed like those of a calf; they have human hands and are endowed with speech. Innumerable eyes are seen upon them,—a feature which cannot but remind us of the multitudinous eye-lenses of the fly and other insects. Ezekiel says they have four wings; John sees six. But as the cherubim which Ezekiel beheld seem to have been accompanying the Lord on a journey through the sky, while those seen by John were before the throne of God in Heaven, we may easily account for the discrepancy by supposing that Ezekiel and John did not see the same cherubim. Ezekiel also sees a curious display of pale greenish wheels which he labors vainly to describe, and which seem to

him to be part and parcel of the living creatures, the felloes of the wheels being set full of eyes round about. John, however, says nothing of such wheels. It is noticeable that in Ezekiel's case the accompanying manifestations of radiance are much more marked than with the cherubim seen by John; and if we suppose this to be due to the fact that the lenses of Ezekiel's eyes were less perfectly suited for focusing heavenly objects than were those of John, it might account for those strange beryl-colored wheels which he notes, with amazement, to be moving with every motion of the cherubim,—as I have already suggested under the heading, *Radiance of Angels*.

The cherubim which accompany the Lord on his journeys through the sky appear at times to be used as a sort of saddle-horse. According to David, the Psalmist, when the Lord

“ bowed the heavens, and came down,
And thick darkness was under his feet,
. . . . He rode upon a cherub, and did fly.”

Psalm xviii. 9, 10.

And in the 80th Psalm David says:

"Give ear, O Shepherd of Israel :
Thou that leadest Joseph like a flock ;
Thou that sittest upon [or, dwellest between] the cheru-
bim, shine forth."

Ezekiel describes the cherubim as accompanied by a great floor like ice or crystal over their heads, the sapphire-like throne of the Lord being above this crystalline platform. As the first appearance of this vision was a moving one, coming out of a cloud of flashing fire blown by a stormy wind from the north, it would seem as though we had here a description of what might be termed the state chariot of the Lord, drawn by these four cherubic animals.

It is noteworthy, in this connection, that while the throne seen by Ezekiel is blue, the throne seen in Heaven by John when he speaks of the four strange creatures who chant God's praises is surrounded by an emerald-colored rainbow,—which suggests either that John and Ezekiel saw through different kinds of eye-lenses, or else that the throne in the Lord's state chariot is not the throne upon which He sits in Heaven.

But there still remain those very remarkable wheels seen by Ezekiel to be accounted for,—wheels which seem to be a part of the living

creatures themselves. Can it be that these wheels were not optical illusions of radiance after all, but that they apparently were both a part of the chariot and a part of the cherubim? If so, there can be but one common-sense explanation: Ezekiel was striving to describe a sort of compound bicycle, of which the cherubim were the motor power. And, just as the prehistoric Greeks are supposed to have described the first horsemen they saw as centaurs,—creatures part man and part horse,—so Ezekiel, striving to describe these celestial bicyclists, could make his meaning evident only by the similitude of a being composed of a living creature and a wheel which moved simultaneously. And, in this connection, we may note how “high and dreadful” appeared to Ezekiel the felloes of those wheels,—indicating that, as in the earliest attempts at the earthly bicycle, the large diameter of the wheel is a conspicuous feature.

Startling as this suggestion of celestial bicycles may appear, there is nothing either incongruous or irreverent in the idea. If such old-fashioned means of locomotion as chariots and horses existed in Heaven in the days of Elijah, is it not reasonable to infer that the angelic community over there should at least

have kept up with modern earthly inventions? Nay, is it not likely that they have outstripped us in such matters, and that their means of locomotion have always been far in advance of ours? If so, and if Ezekiel saw four bicycling cherubim moving simultaneously on their wheels, we need not wonder at his inability to describe this complex and astounding vehicle more accurately.

In Genesis, after Adam and Eve had been expelled, we find the cherubim mentioned as being placed on guard at the eastern side of Eden, with a flaming sword that turned every way.

What were those flashes of light which accompanied the waving of the cherubic sword? Were they entirely due to optical illusions of radiance accompanying angelic apparitions, and did the shining metal of the sword catch more of the dazzling light of Paradise than did the cherubic form itself? Or did the metal weapon scintillate with light of its own, —the sparks, let us say, of an electrical current strong enough to give Adam and Eve a most disagreeable shock if they should attempt to re-enter the Edenic garden whence they had been expelled? That the attempt was probable is indicated by the fact that the cherubim were placed on guard. We can scarcely suppose

that the cherubic sword, if turned against the guilty pair, would have power to slay, as do ordinary swords, since it was evidently no part of God's plan that either Adam or Eve should die until they had begotten sons and daughters to people the earth. We are therefore driven to the conclusion that the sword would pain, but not kill either of the guilty ones who might attempt to re-enter. This sword which pains but which does not kill, which flashes as it turns in every direction, may it not have been electric? If, as I have already suggested, the angelic community are in advance of us in the matter of inventive genius, an electric sword which would shock without killing, and which would flash electric sparks with each renewal and break in the circuit, would not be either impossible or unlikely.

Industries.

The reader who has followed me to this point will, I think, agree with me in my suggestion as to the angels of Heaven being in advance of ourselves in the matter of inventive genius. However, the object of this book is not to speculate, but to show what can be reasonably deduced from the Bible about life in Heaven.

If it be objected that industrial pursuits will not be followed in Heaven, since God can, by a word, create garments and food, houses and living beings, I reply that He does not do so here. He works by means, by agents, here on this earth. And if we are to credit the prophetic visions of John, He also works thus in Heaven, and not by direct interposition. This being, I think, self-evident to any careful reader of the Bible, I venture to set down a few of the industries and industrial workers which the Bible glimpses of life in Heaven suggest will be or have been at some time necessary :

City Walls.

Stone-cutters and polishers to shape and polish the stones which form the city wall.

Implements to do this work.

Masons to build the wall.

Mortar, trowels, and hods for carrying mortar.

Workers skilled in cutting the large pearls of which the gates are made.

Special implements for same.

Metal hinges and rivets for the pearly gates.

Streets and Buildings.

Workers in the gold of which the streets and buildings are made.

Miners to dig the gold-quartz from the mine or to wash out the deposits in auriferous gravel.

Stamp-mills, sluices, reverberatory furnaces, cupels, etc., to prepare the crude gold for the goldsmith.

Architects, masons (and possibly carpenters) to erect the “many mansions.”

Music.

Harp-makers.

Trumpet-makers.

Chorus-masters for the religious service about the throne.

Chariots and Horses.

Harness-makers.

Saddlers.

Wheelwrights.

Nuts, screws, tires, rivets, axles, etc.

Axle-grease.

Blacksmiths.

Hostlers.

Currycombs, etc.

Charioteers.

War.

Weapons for Michael and his angels and for
“the armies in heaven” generally.

Sword for angel seen by Balaam and his ass.

Sword for angel seen by David.

Garden.

Gardeners to attend to the plants in Paradise.

Gardening implements.

Fertilizers.

Scavengers to remove the *débris* of fruit
plucked from the tree of life.

Receptacles of basketry, pottery, glass,
metal, wood, or other material for removing
said *débris*.

Cups for those who wish to satisfy their
thirst by drinking of the water of life. Also
cups from which Jesus and his disciples may
drink of the fruit of the vine, as implied by
the words spoken by Jesus at the Last Supper.

Garments.

Spinning and weaving.

Artists to drape the garments.

Shears to cut dress-stuffs.

Needles and thread to sew garments, or at
least to hem the ravelled edges.

Clasps, buttons, strings, tapes, or hooks and eyes for fastening garments.

Stuff-threads interwoven with gold to make golden girdles.

Crown-makers.

Flax-fields for the manufacture of linen.

Linen manufacturers.

Laundries to wash the garments clean.

Baskets or other receptacles for removing soiled linen.

Chemical Laboratory.

Chlorine, mercury, salt, sulphuric acid, nitric acid, etc., for freeing gold from impurities.

Stearine, oleine, potash, and soda for soap in laundries (?).

Possibly alkalies to be used in hastening decomposition of flax-fibres.

Manganese, tungsten, chromium, or titanium, etc., for manufacture of steel blades of swords used by angels.

The chemicals necessary for making the writing-ink (or its equivalent) used for recording in the Book of Life and other books referred to in connection with the Day of Judgment.

Clerical Work.

Clerks to record in books the earthly deeds of each human being (Rev. xx. 12-15).

Recorder of the Book of Life.

Paper or some other material for leaves of recording books.

Pens and ink or other writing materials.

Paste or clamps or thread for fastening together leaves of record books.

Leather, wood, or other stout material for binding records.

Personal Accessories.

Towels for the hands and feet ; since hands may become wet when dipping a drink out of the river of the water of life, whether by hand or cup, and also soiled from plucking fruit from the tree of life ; and feet may become soiled from walking in the garden, so that mud may be tramped over the clean, golden streets, up to the foot of the throne.

Also, towels for the body generally.

Also, towels for drying the drinking-cups.

Tooth-brushes to be used after each luncheon from the tree of life.

Special implements for cleaning the wings of the seraphim and cherubim, and also for smoothing the feathers, etc., etc.

Possible Duties of Citizenship.

Committees of hospitality: at least one committee from each race of people, to welcome every new-comer to the Heavenly City and to assign him his proper place in municipal affairs.

Drill-masters to conduct the evolutions of the immense throng in the religious rites about the throne.

Officials to organize and superintend the various departments of municipal work,—clerical, gardening, house-building, metal-working, etc.

Other possible industries will readily suggest themselves to the earnest and thoughtful student of Scripture.

Wrongdoing

is, of course, not tolerated, as is evidenced by the fact that those who violate the moral code (see Revelation xxi. 8, and xxii. 15) are not even permitted to enter the gates. Apparently, however, temptations to wrongdoing exist even in Heaven; for we learn from 2d Peter ii. that God spared not angels when they sinned, but cast them into dark dungeons, and, according to some authorities, also

put them into chains, to await judgment. The Epistle of Jude hints at a resemblance between the sin of these angels and that of the dwellers in Sodom. But, whatever the sin, the Scriptures clearly state that wrongdoing of some sort did occur among the angels.

Inasmuch as we shall be equal to the angels when we get to Heaven, we may expect to be at times likewise tempted to wrongdoing, as they were, and to be obliged to resist those temptations successfully, if we would be accounted worthy to remain in the society of the blessed dead.

Family Life.

There is neither marrying nor giving in marriage; but the relation of husband and wife still exists, and children may be begotten as upon earth. This we learn from Jesus himself. It appears that some Sadducees—that sect which held that there is no resurrection—propounded to Jesus a sort of catch question, evidently intended to trip him up. They assumed the case of a woman who had married successively seven men, without issue by any; and they asked Jesus which of the seven could claim her as his lawful wife in the

resurrection. Jesus replied, in substance, that while men in this world marry and are given in marriage, such custom does not exist in Heaven. Instead, men shall there live as do the angels.

If angels were sexless, this statement would of course do away with the possibility of husbands, wives, and the begetting of children in Heaven. But the reverse is the case, as we learn from Scripture. In Genesis vi. we find the statement, "The sons of God saw the daughters of men, that they were fair; and they took them wives of all that they chose." The Septuagint, however, originally rendered the words "sons of God" by "angels of God;" and this rendering is found in Philo, Eusebius, Augustine, and Ambrose. This view of the above text was held by most of the early Church Fathers. "Angels of God" seems to be the original rendering.

From this it is evident that angels, according to Scripture, are by no means sexless, but are as desirous as are earthly men to enter into lawful marital relations with the women of their choice. And another verse in the same chapter states that children were born from these unions of the angels of God with the daughters of men—and exceptionally fine

children they were, too; for we read that “the same were the mighty men which were of old, the men of renown.”

When we remember that Jesus spoke of conjugal union in Heaven as existing without the earthly custom of giving in marriage, we begin to realize why such stress is laid upon prohibiting the entrance of the impure into the Heavenly City in Revelation xxi. 8 and xxii. 15.

Paul, writing to the Corinthians at an epoch when modest women in their community usually went veiled in public, reminds his readers that it is unseemly, “because of the angels,” for a woman to unveil her face when praying to God or prophesying; thus appearing to recognize, even at that late day, the possibility of masculine lovers among the unseen angels standing round about God’s throne.

In Revelation xiv. 4, we learn that “they which were not defiled with women” are chosen to be the especially intimate associates of the Lamb, following him “whithersoever he goeth.” “They are virgins,” say the translators of the Bible. But the Greek word *parthenoi*, here translated “virgin,” also means “pure,” “chaste;” and there seems to be no

reason why a husband and a father may not be a pure man. At all events, we have the emphatic testimony of Jesus himself, as I have shown above, to the existence of wedlock and parenthood among angels and the blessed dead,—and perhaps among those of the dead who are not blest, inasmuch as the phrase, “in the resurrection,” is used by Jesus, and no discrimination is here made by him between the just and the unjust.

Requirements for Citizenship.

A list of the classes who cannot be admitted as citizens will be found in Revelation xxi. 8, and xxii. 15. We may note, however, that the word which the translators have rendered *unbelieving* in xxi. 8, also means “untrustworthy,” “faithless,” “disobedient.”

Now, as to those who *can* be admitted as citizens:

Calling on the name of the Lord is referred to in both the Old and the New Testament as a potent means of salvation from evil, and, by inference, of admission into the charmed circle of God’s favor. Joel, speaking of “the great and terrible day of the Lord,” says, “And it shall come to pass, that whosoever shall call on the name of the Lord shall be

delivered." In the New Testament the term "Lord" is no longer applied only to Jehovah, but also to Jesus, Paul asserting in his epistle to the Romans (x. 9), "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Peter, in Acts iv. 12, says, "In none other is there salvation; for neither is there any other name under heaven that is given among men, wherein we must be saved."

Jesus, however, lifts a warning voice in regard to this, remarking, "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew vii. 21.)

If, then, calling on Jesus as Lord be an uncertain passport to Paradise unless backed up by evidences of obedience to the Divine Will, it becomes of the utmost importance to know what that Will requires.

What says Jesus himself?

Prominent among his teachings stands the Sermon on the Mount, which is evidently an epitome of his views on duty-doing. In this he lays stress upon righteousness as a necessary passport to the kingdom of heaven, and purity of heart as a certain means of seeing God.

In Luke x. 25-28, we read the following:

“And behold, a certain lawyer stood up and tempted him, saying, ‘Master, what shall I do to inherit eternal life?’ And he said unto him, ‘What is written in the law? How readest thou?’ And he answering said, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.’ And he said unto him, ‘Thou hast answered right; this do, and thou shalt live.’”

Then follows the parable of the Good Samaritan.

Here we find enjoined both love toward God and love toward our neighbor,—those two commandments upon which, as Jesus elsewhere remarks, “hangeth the whole law and the prophets.”

The rich young man who asks how he shall inherit eternal life finds that keeping the ten commandments of Moses is not sufficient. He must sell all he has, and give to the poor; and Jesus, whose heart yearns with love toward the young man, in addition invites him to become one with his own little missionary band of disciples. The young man objects, not to accepting the invitation, ap-

parently, but to giving away his possessions to the poor; and he goes away sorrowful. Whereupon Jesus moralizes upon how extremely difficult it is for a rich man to enter into the kingdom of heaven.

It is instructive to note that he who had kept the ten commandments from his youth up needed but one thing, according to Jesus, to make him "perfect," and that was large-hearted charity.

In the parable of the sheep and the goats Jesus represents the entrance into the life eternal of the blest as entirely dependent upon deeds of charity,—feeding the hungry, giving drink to the thirsty, clothing the naked, and visiting those who are sick or in prison. No mention is made of the need for such men's acknowledging him as Lord; and when he tells them that they have done these things to him in doing them to the least of their brethren, they are greatly astonished.

Elsewhere he says that the kingdom of heaven can be entered into only by those who humble themselves as little children. Just in what way this humbling should take place is not stated. It is usually assumed that child-like simplicity is the trait which is thus typified. But simplicity is not the only striking

trait possessed by children in contradistinction to persons of mature age; and there are indications in the context that another and highly mystical meaning was here attached by Jesus to the little child as a type of the means by which the kingdom of heaven was to be gained,—a meaning which would require more space for its explanation than the scope of the present volume justifies.

The apostles have much to say of redemption through the blood of Christ. Jesus himself says: “He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” Evidently, these words are not meant to be taken literally, but metaphorically,—just as is the statement of John in Revelation, that the robes of the redeemed are washed white in the blood of the Lamb. In neither case can real blood be intended, either as a beverage or for washing purposes. To understand just what is meant by these references to the blood of the Christ, we should study the Oriental custom of blood-covenanting, as it was understood in those days, and as it is still practised, not only in the Orient, but also among savage tribes in various lands, as a sacred rite,—a rite whose world-wide diffusion marks it as a prehistoric

custom to which a peculiar and mystic significance is attached. But to deal with this subject at length is also outside the scope of the present volume. We have only, in passing, to note the fact that the wide-spread Oriental custom of blood-covenanting is referred to by Jesus in a figurative sense, and that he adapts it to his argument to show the possible oneness of his hearers with himself and with God.

Summing up the requirements for citizenship in the Heavenly City beyond the grave, as set forth in Scripture, we find them to be:

1. Drinking the blood of Jesus and eating his flesh. Evidently mystical, and possibly intended to be understood only by the initiates among his disciples. In the primitive Christian Church, indeed, as is well known, the Eucharist was partaken of only by the initiates, and with closed doors; its true meaning being held as a mystery, not to be divulged even to the neophytes and catechumens in the Church.
2. Humbling ourselves as little children. Possibly mystical, and understood only by the instructed. If literally intended, we must not forget that to fail to become childlike is to fail of admission to the kingdom of Heaven.

3. Calling on the name of the Lord. An uncertain passport, as we learn from Jesus himself, inasmuch as, unless we also do the will of God, our acknowledgment of Jesus as Lord will not admit us to Heaven.
4. Avoidance of the crimes whose doers are listed in Revelation xxi. 8, and xxii. 15.
5. Large-hearted charity,—feeding the hungry, giving drink to the thirsty, clothing the naked, visiting those who are sick or in prison, and giving all that we have to those more unfortunate than ourselves; in short, loving our neighbors as ourselves.
6. Loving God with *every* faculty of our being,—physical, mental, emotional, æsthetic, affectional, spiritual, etc. For it is quite evident, from the emphatic way in which the command, “Thou shalt love the Lord thy God,” is put, that *all* of our nature must stand in loving and harmonious relation toward God, and that to neglect the manifestation of love and harmonious relations toward Him with *any* faculty is to fail to keep the law, and therefore, according to Scripture, to fail to inherit eternal life. Evidently, it is not sufficient to yield obedience to God as we do to the officials of an earthly government; we must also feel an earnest, active, heartfelt love toward Him, if we are to inherit eternal life.

These, I take it, are the requirements for citizenship in Paradise, as set forth in the Bible.

Substantiality of Heaven.

From the foregoing, we see that the Scriptures show the world beyond the grave to be

just as substantial a world as is our own. There, as here, water quenches thirst and luscious fruits refresh. There, as here, life alternates between the city and the garden. There, as here, industries are evidently carried on,—since we can scarcely suppose that in Heaven God would Himself do the work of manufacturing garments, buildings, musical instruments, etc., in order to allow His children to fold their hands in idleness, any more than He does it here. Such differences as Scripture demonstrates to exist between life on earth and life in Heaven are, apparently, those incident to a world which embraces our world, and which has, in addition, many experiences of its own. The angels can evidently do all that we can on the physical plane, and some things that we cannot,—such as did the angel who delivered Peter from prison; and, as we shall be equal to the angels when we get to Heaven, we, too, when occasion arises, shall be able to do for others what that angel did for Peter. The same emotions, the same affections prevail there as here, only intensified in all that is pure and uplifting, and suppressed utterly in all that is ignoble and impure. Wedded life, with all that the term signifies, may be entered upon, but only in purity and in love toward

God, since to be unchaste or to fail to love God with *every* faculty of our being is to be debarred from citizenship in Paradise.

There is not one word said about the world beyond the grave being a ghostly place, peopled with misty shadows. It is, apparently, a tangible, actual, material world, where people live healthy, physical lives; where they love and beget children as they do here, but only in accordance with righteous laws; where communion with God is far more intimate and ecstatic than here; and where, finally, temptation to wrong-doing must still be met and overcome, and the moral nature kept uppermost, if a man's Heavenly citizenship is to be a permanent thing.

The idea, all too prevalent among Christian people, that Heaven is ethereal, unsubstantial, and intangible, with little or no likeness to earth and the earthly life, has not the least support in the testimony of Scripture. On the contrary, every glimpse the Bible gives us of Heaven and of its inhabitants goes to prove that the life of angels and of the blessed dead is but the old earth-life writ large and purified, plus additional capacities of which we are at present ignorant. Truly, as Jesus said when he spoke of the future equality of

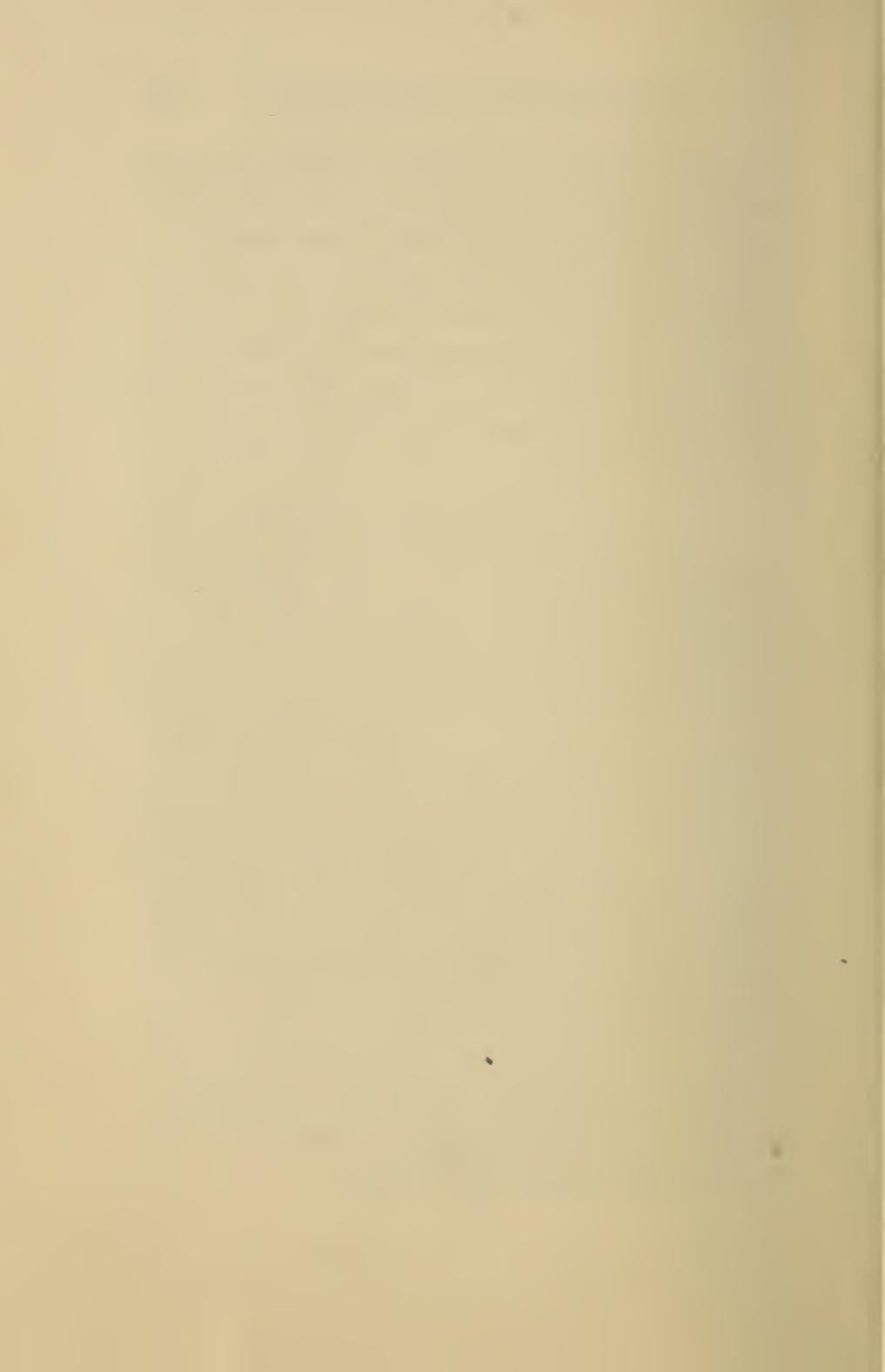
men with angels and of the certainty of resurrection, “God is not the God of the dead, but of the living; for all live unto Him.”

Let us bear in mind what the writer of the Epistle to the Hebrews says, where he speaks of the faith of the patriarchs,—that faith which, as the Revised Version phrases it, “is the assurance of things hoped for, the proving [or test] of things not seen.” He writes:

“These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.” (Hebrews xi. 13–16.)

And in Philippians iii. 20, Paul remarks:

“For our citizenship [or commonwealth] is in Heaven.”



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